THE MARTYR Of the People, OR, THE MURDERD KING.

Epxreſſed in ſeverall Conſiderations upon His Sufferings and Death.

With a Character of His Life and Vertues.

Iſaiah 57. 1.

The righteous is taken away from the evill to come.

And they who ſet up Judicatories, and Courts of Juſtice, not by Gods Authoritie, but the peoples pretended Power, and proceed not as his Miniſters, but as their Officers, do not indeed execute Juſtice, and Judgement; but kill, and murther, under pretence of Judgement and Juſtice.

O conſider this you that forget God. Pſal. 50. 22.

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The Martyr of the People:

Or, the Murder'd KING.

TReason, Rebellion, Blood and Murther, are inseparable companions; which the loyall people of *England* hath groaned under these many yeers: not onely with the losse of life, Religion, Laws, Liberties, and Estates; but of our gracious King, and Soveraign; whose memory, and sad consideration, puls up all the sluces of sorrow, and lets in a flood of tears to over-whelm the Land: our calamities like a flood is lifted up above our Earth, and hath covered the higheſt hils of our temporall felicitie; Could *Judah* mourn for the death of good King *Josiah*, and shall not *England* the losse of our vertuous King, *Charls* the Just; murdered by the most inhumane, cruell and barbarous people, that ever professed the title or name of Subjects in the Christian world.

For a Parliament, called and summoned by their Soveraigns Writ and Authority, as the Representative of the Kingdom, for setling of the true Protestant Religion professed amongst us, for establishing the Laws and Liberties of people, and lawfull rights and Prerogatives of the King: And contrary to their faith, trust, and Allegiance, to raise Arms against him, and be the first subverters, and violators of Religion, Laws and Liberties; And after the tragicall Actors of murdering their lawfull King before his own palace. Oh accursed act, oh blood-thirstie and perjured wretches, not to be parallel'd by Pagan or Infidell.

We that were a people living in a land that flowed with milk and honey, the most happie under the Sun, happy in our Religion, Laws, and Liberties, happy in the plenty of all earthly blessings that would make us happy; happy under the government of a vertuous and pious Prince, as ever swayed the Scepter, since this Kingdom was a Monarchy: Are now become the most miserable and contemptible people in the Christian world; our losse of such a Prince as he was, is the losse of all that could make a Land or people happy in this temporall life.

I shall give you a brief Character or Epitome of the personall vertues and graces of this pious Prince, which made him both glo-

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rious in life and death. And first, for his Pietie and Religion, his zeale and devout frequencie in Prayer, receiving the Sacraments, his reading the Scriptures, his reverence in Gods House, his attention to Gods Word preached, the esteeme of his Messengers, his hatred of Heresie, and the zealous care he had to propagate the true Protestant Religion, which in the puritie thereof he establisht by his Lawes enlarged by his Regall Authoritie, and cleansed it from the rust of Atheisme, Faction, and Ignorance of the Times: His Royall Palace was a constant Receipt for pious and learned men, whom he entertained and cherisht; so that that which should endeare him to his people, drew neglect, by the Schisme and irreligion of these corrupted Times, who love nothing of Christianitie but the naked name: He knew, Church-maintenance was the best Nurse of Religion; and therefore no sufferings, or difficulties, could so presse upon him, to alienate Gods Portion, the Patrimonie of the Church; which to preserve from the sacrilegious invasion of the first movers of these Troubles (who thought the best way to shake off Government, was to destroy Religion, and the most effectuall and quick course to destroy Religion, was, to take away Church-maintenance) he tendred the sale of so much Crowne-Land, as would amount to the value of Church-Land.

This shewed him in his life time a second *David*, a man after Gods owne heart, whose conversation was in Heaven. How many invincible Arguments have we of his singular sanctimonie? how that in all his greatest Tryals and Afflictions, did the abundance of his joy, and the riches of his Graces and Vertues, shine forth in all his Speeches and Actions; which shewed his contemning a temporall Crowne, for an immortall and eternall one with the King of Kings.

Next, for his Wisdome and Prudence, morally considered, acting in humane affaires by the ordered rules of Reason, His Majestie was nobly accomplisht: He was furnisht with a good Memorie of things past, with a sound judgement in their reference and relation to things present, and of a cleare and quick apprehension, to discerne occurrences for the future; which were both honourable and worthy in so great a Prince as he was. In summe, he was a sober, grave, and wise Prince, as appeares in all his sufferings; when he was confined, and closely imprisoned, where he could have no Counsell but what he fetcht from Heaven, that in all the transactions betwixt Him and the Parliament he appeared the wisest King in Christendome; nay,

he

le, better understood the constitution and affaires of his Kingdomes then any man now living: This Age shewes not a man of abilitie to take up his Princely Pen, whose stile and eloqnence may be the object of their wishes, but never of their imitation.

Againe, whoever looks upon the sweet influence of his Justice upon all, will appeare in the peace of his Kingdome, the serenitie of his people, the tranquillitie of publike Affaires, the encrease of Trade, the growing riches of his Subjects, and the universall happinesse of his Government; which made these three Kingdomes thrice happy, untill the Helme of Government was wrested out of his sacred hands by these State-Empericks, usurping a Power by Blood, Murther, and destruction of their King and fellow subjects.

Looke upon his Christian fortitude and magnanimitie, with what patience he did undergoe his Afflictions, and compose his greatest pressures in the hotest flames of Adversitie, with that meeknesse and comfort, being for Gods Cause, and his peoples Rights, that he came to the Scaffold like a Lambe to the slaughter; so chearefully he layd downe his life to the violence of his cruell Adversaries.

Observe likewise his Temperance, being free from all disguize in drinke, or surfeting; a matchlesse Vertue in the best of Princes.

Also his Mercie and Clemencie to the bloudie and cruell rage of his Enemies, in freely forgiving them, followed his Saviours rule, prayed for his persecutors.

These Divine Graces in so glorious a King, was a firme Rock against the popular rage and swelling malice of his insulting Adversaries (witnesse that golden Manuel, or heavenly Meditations penned by his owne Royall hand) whose pious Devotions, and Religious life, declare him to be the Temple of the holy Ghost.

From the view of his Vertues, looke upon his Sufferings, and you shall finde Envie ever maliciously attending upon Vertue; and by how much the more illustrious it is, the greater hatred persecutes it: you know, the troubles of the righteous are many; behold then, what sorrowes were like unto his: Consider his Sufferings from his departure from *White-hall* to his death, before his said Palace; and you may conclude, the Glory of *England* is taken from us: Remember first, how he was forced from us by tumults; his Townes, Cities, Castles, Navie, and Magazine seized upon; An

Army

Army raiſed againſt him, and his faithfull Subjects: into how many dangers was he expoſed too, chaſed from place to place (not having any to hide his head with ſafetie) purſued with that violence, when thouſands of his loyall Subjects loſt their lives, yet the Lord was his preſerver in the day of trouble.

I ſhall paſſe by thoſe eminent dangers the deſtroying Sword threatned againſt his Perſon; And tell you of his leaving his City of *Oxford*, and going to the Scotch Army at *Southwell*, his remove to *Newcaſtle*, and continuance there with them, untill he was delivered to the Parliament and Army (I may ſay, ſold) his reſtraint at *Holmby*, and after hurried away from place to place as the Army moved, and ſo to *Hampton* Court, where it was the expectation of the Kingdom to ſee him eſtabliſhed in his Throne, according to their League and Covenant; But by the policy of a prevalent party in the Parliament and Army (whoſe traiterous acts, and rebellious practiſes ſhall brand them with infamy to all ages) he was conveyed privately to Iſle of Wight, under the pretence of poyſoning, whereby the people were deluded, and their hopes fruſtrated. In *Carisbrook Caſtle* he was confin'd to cloſe impriſonment; In which time of durance obſerve his patience in his greateſt tribulations, and then conſider, one of the moſt potent Monarchs of Europe, loved at home, feared abroad, moſt cruelly and ſtrictly impriſoned, debarred from his wife, and hopefull children, from the attendance of any of his ſervants, from Gods houſe, and publick worſhip, from his Chaplains, all his friends and loyal ſubjects; to lye under the weight of ſcandals, reproaches, wants, and miſeries, tortured with unreaſonable Propoſitions, and inſolent Demands, tormented (if poſſible) unto perjury, ſacriledge, and Atheiſme, no conditions propounded but for ſurrendring his Crown and Kingdoms into their hands: theſe were the terrible tryals of this good King in the jaws of his cruell Enemies, who finding him like a rock, unmovable, they contended unto blood: Theſe were they that appeared in the likeneſſe of an Angel of light: Theſe were the Patriots of their Countrey that drive on their helliſh deſignes under the ſhew of godlineſſe: Theſe are the Grandees of the Kingdom that would preſerve His Majeſties Perſon, and maintain his lawfull rights, Crown, and Dignity, by

murther-

murthering him; and after make an Act for aboliſhing all Kingly Government in this Kingdom.

Yet to ſatisfie the deluded people of *England*, they draw up a Charge againſt Him, accuſe him of Murther, Treaſon, and Tyranny, (try Him after the form of Judicatory proceedings, without Law, or preſident) in the name of the Commons of *England*; and thoſe Commons that thirſted after the blood of their King, are compriſed in a factious and ſchiſmaticall Army; theſe are the men that eſtabliſh iniquitie by a Law; the Jews dealt ſo with our Saviour, *We have a Law, and by that Law he ought to dye.* As he imitated his Saviour in his ſufferings; ſo they imitated the Jews in their perſecution of him. As for inſtance, when he was brought to his illegall tryall in *Weſtminſter-Hall*, how was he reviled, and ſpit upon by his barbarous and blood-thirſtie Enemies; and when they cryed, Juſtice, Juſtice, and Execution: He anſwered not again, but with our Saviours words, *God forgive them, for they know not what they ſay.*

Thus from the *Throne* to the Block, have they brought the moſt pious, religious and vertuous Prince in the Chriſtian world.

They that at firſt engaged againſt him, and was the firſt violaters of their obedience due to His Majeſtie, you ſee puniſhed: That power they gave to make him glorious, ſpilt his Innocent blood: Here you may ſee the fruits of Treaſon, Rebellion, and uſurpation, in varying from Chriſtian principles, to do evill that good may come on it: The Nationall ſins of *England* hath powr'd this calamity upon us; as the pride, hatred, and plenty of this Kingdom produced theſe Wars, that faction and rebellion, that the murthering of the King, the moſt horrid murther that ever the Sun ſaw: for Subjects to murther their King; and Engliſh Subjects, a people renowned for loyaltie, and beloved in all parts of the Univerſe; are now become the moſt contemptible people upon the face of the Earth.

But you have made him a glorious King, and prov'd him glorious in his perſonall Vertues, glorious in his divine Graces, and glorious in ſuffering for the cauſe of God, the true Proteſtant Religion, the Laws and Liberties of his three Kingdoms, and a glorious Saint with the King of Glory. Yet remember for all this you ſhall come to judgement; for blood, murther, and ſchiſme the

Land

Land mournes, and Gods heavie Judgements hangs over our heads: betwixt his judgements and the Kingdomes sinnes, our King is taken from us, and his death hath made the wide in-let to all our miseries; our sorrows, like a torrent, over-flowes the Land; and a generall calamity is fallen upon us.

Who can forget the blessed dayes we enjoyed in his Reigne? the glory and truth of Religion, the just Execution of Lawes, Peace, Riches, and Plenty, liberty at home, protection and honour abroad; *England* was the Garden of the World, the perfection of beauty, and the joy of the whole Earth: but now our glory is departed from our Israel, *England* is become a Widow, our Churches turned into Stables, and Temples become Court of Guards; the royall Palaces of our late King, made Garisons; the patrimony of the Church, the Souldiers salary; our Lawes subverted, and our Religion and Liberty destroyed, and taken from us: we are become a prey to cruell and bloody people, whose dayly practise is to destroy, and made slaves to the worst of Heathens, a people without God, without Faith, Law, Reason, and Humanity.

For the losse of our King, the Land mournes: Hee that was the Comforter and protector of his people, is become the Martyr, he hath layd downe his life for his people, and exchanged this earthly and temporall Crowne, for an immortall and glorious one; where his eyes shall not see, nor his soul be afflicted with all the evill that shall fall upon us. To conclude, the remembrance of his sufferings and death shall eternize him glorious, so long as the Sun and Moone endureth; When the memory of his cruell and blood-thirsty Enemies shall perish from the face of the Earth.

We have lost the chiefest of all Earthly things:
The highest, lowest, and the best of Kings.

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